1: Spier E-4,5 (1925-1926) 1930
(ca. 1860-1900) NR 10 Klamath NR 10

845 [171]*

fested by several tribes of northern California and in view of their association with the weather and salmon on the Northwest coast. Neither of these attitudes appears among the Klamath. Nor is there any sympathetic bond between twins, nor is one of them destroyed at birth. Informants had never heard of triplets although they must occur in the usual biological proportions. Monsters are said always to be born dead—perhaps the midwives see to that. Like the stillborn, they are said to receive the universal cremation, but it is more likely that they are secretly disposed of, like abortions. [766]

847

The child of an adulterous union, if not palmed off on the husband, is aborted by pressing the abdomen heavily on a rock. Naturally this takes place in the seclusion of the brush. No medicines are in use for abortion. To abort is called hlso'ḳoga; infanticide, siu'ga.

842

How much of a disgrace barrenness is I do not know, but it does not lead to separation. To aid conception women grind a white shell[80] (lō'ḳtăs) and drink it in water. Men do the same for impotence. A small dentalium shell (t'u'tas) is also used.

854

Klamath cradles show an interesting cultural amalgamation. The cradle for the newborn is the northern California sitting type; the carrying board for later use is identical with the oval wooden forms of the northern Basin.[81] Through western Oregon and Washington, along the line of contact of the Basin board with the wooden trough cradle of the Northwest Coast, both forms are used or else a modification of one toward the form of the other.

[593]

The basketry cradle (ḳwăls) for the first month or two of the baby's life is a trough with one rounded end on which the child sits. It is made by the mother of the expectant woman; woven of willow twigs, it measures eighteen inches in length. Its purpose is said to be to prevent the infant scratching its navel, with consequent illness, and to support its weak back. Its usefulness ended, it is thrown away.

[562]

The carrying board (swĕns) is made by the baby's father or a near kinsman. It is a flat board of oval outline, carved from a single piece of wood. The lower end is rather pointed so that it can be stuck into the ground while the mother is occupied. An unexpected feature is that the sex of the infant is distinguishable from the shape of the

[80] This is flat, two inches long, and spotted. It may have been got from the whites.

[81] Barrett has it that the first cradle is of soft tules, followed by the sitting type of more rigid materials, with occasional use of the board (Material Culture, 257, pl. 14).

1: Spier E-4,5 (1925-1926) 1930
(ca. 1860-1900) NR 10 Klamath NR 10

six short loops on each side. A carrying band goes over the mother's forehead. 854

Frontal flattening is customary but not universal. No reason is given. Hrdlička was informed "that the Klamath regard a long head, i.e., a non-deformed head, with derision. They say it is slave-like, that their slaves had such, and that a man with such a head is not fit to be a great man in the tribe. Deformed heads are called 'good heads.' "[82] A buckskin sack, somewhat larger than the forehead, stuffed with dry cat-tail down, is tied to holes in the cradle. Hrdlička was told that this was filled with seeds, such as water-lily seeds. This lies across the forehead but is not tied so tightly that the child cannot turn his head. Pressure is begun at birth and continued as long as the child continues in the cradle. According to my informant's representation the Molala flatten foreheads, some Pit River Indians do, while the Upland Takelma do not practice deformation of any sort. 856 [114] [171]*

The cradle receives ornaments symbolic of the child's future, in the shape of a tiny digging stick for a girl and a bow and arrow for a boy, tied to the edge of the board. Possibly they have more than ornamental significance. These are no longer than the finger; the single arrow is as long as the bow. These are tied to the proper side of the board; the bow and arrow to the child's left, for a man holds his bow in that hand, the root digger to the right.

Use of the cradle continues until the child can walk well. It is not discarded but kept for the use of another baby, unless the child dies, when it is burned with his body. [766]*

NAMES

The name is usually given in early infancy; always by the time the child talks. It is the choice of the parents, given without ceremony. Sometimes it is changed in later life, but there is no set occasion for this. Seemingly names change less frequently than their nickname character would give opportunity for. Perhaps these are always additional names, for I learned of several men known by more than one name; perhaps this holds as true for women as men. But it was said that the first name (hĭcwa'ska) is the most important. 553

There is considerable reluctance to the use of names, kinship terms being substituted. This does not mean that there is a taboo; merely 551

[82] Head Deformation Among the Klamath.

	Kl	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MF	NF	NM	NS	MV
241 329. Seeds scattered to produce better crop	–	+	+				+	–	–	–	–	(+)	(+)	.	+	–
242 329a. Irrigation	–	–	–	–	–	+	–	–	–	–	–	–	–	–	–	+
Domesticated Animals and Pets																
Dogs																
23] 330. Dogs kept	+	+	+	+	+	+	+	+	+	+	+	+	+	–	+	–
331. By relatively few persons	+	+	+				+	+	+	+	+	–	+	–	+	–
332. Bred	+	+	+	+	+	+	+	+	+	+	+	+	–	–	–	–
333. Bought from other localities	–	–	–	–	–	–	–	–	–	–	–	+	+	–	+	–
334. Named	+	+	+	+	+	+	+	+	+	+	+	–	–	–	–	–
335. Used in hunting	+	+	+	+	+	+	+	+	+	+	+	–	–	–	–	–
336. Trained not to bark	+	+	+				+	+	(–)	–	±	–	–	–	–	–
o337. Kept inside dwelling	+	+	+	–	–	–	–	–	+	+	±	+	+	–	–	–
[343] 338. Separate dog house	–	–	–	–	+	+	+	–	–	–	+	–	–	–	–	–
339. Semisubterranean, earth covered.	–	–	–	–	–	–	–	–	–	–	+	–	–	–	–	–
340. Domed, thatched	–	–	–	–	–		+	–	–	–	–	–	–	–	–	–
341. Domed, bark covered	–	–	–	–	+	+	–	–	–	–	–	–	–	–	–	–
[764] 342. Conical, slab	–	–	–	–	+	–	–	–	–	–	+	–	–	–	–	–
343. Burned at death, or death of owner	–	+	–	–	+	–	+	–	–	–	–	–	(–)	–	–	–
344. Buried	–	–	+	+	–	–	–	–	+	–	–	+	–	–	–	–
345. Body thrown outside	+	+	–	+	+	+	–	–	+	+	+	–	(–)	–	–	–
346. Suspended in tree at death of owner	–	–	+	+	–	–	–	+	–	–	+	–	(–)	–	–	–
Birds, Bear Cubs, Etc.																
347. Birds kept	+	–	–	+	+	–	+	+	+	–	–	–	–	+	+	
348. Caged	–	–	–	–	–	–	+	–	+	–	–	–	–	–	–	–
349. Tied up	–	–	–	+	–	–	+	–	–	–	–	–	–	+	+	–
350. Wings plucked or cut	–	–	–	–	+	–	+	–	–	–	–	–	–	+	+	–
351. Bear cubs kept	+	–	+	+	+	–	–	+	–	–	+	–	–	–	+	–
352. Deer fawns kept	–	–	+	+	+	–	+	+	–	–	–	–	–	–	+	+
353. Small mammals kept	–	+	+	+	+	–	–	+	+	+	–	–	–	–	–	–
Food and Its Handling																
Staple Foods																
262 354. Deer staple flesh food	–	–	–	+	–	–	+	–	–	+	+	+	+	+	+	–
355. Fish staple flesh food	+	+	–	–	+	+	–	–	+	+	–	–	–	–	–	+
356. Deer and fish equally important	–	–	+	–	–	–	–	+	–	–	–	–	–	–	–	–
357. Acorns staple plant food	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
358. Sunflower seeds	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
359. Ipos or other bulbs	+	+	+	+	+	+	+	+	–	+	+	+	+	+	+	+
360. Water lily seeds	+	+	–	–			+		–	–	–	+	–	–	–	–
Animals Eaten																
361. Dog eaten habitually	–	–	–	–	–	–	–	+	–	–	+	–	–	–	–	–
[241] 362. Dog eaten during famines, epidemics	+	–	–	–	+	–	+	–	–	–	–	–	–	–	–	–
363. Fox	–	+	–	–	+	+	+	–	+	+	+	+	+	+	+	–
364. Coyote	–	+	–	–	–	+	–	–	–	–	–	–	–	–	–	–
365. Wolf	–	+	–	–	+	+	+	–	–	–	+	–	o	–	–	–
366. Grizzly bear (Ursus horribilus)	+	+	+	+	+	+	+	+	+	+	+	o	o	–	o	–
366a. Brown bear (Ursus americanus)	+	+	+	+	+	+	+	+	+	+	+	o	o	–	+	(+)
367. Deer	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
368. Elk (wapiti)	+	+	+	+	o	+	o	+	o	+	o	+	o	o	o	+
369. Antelope	+	+	+	+	o	+	+	o	o	o	o	o	o	o	o	+
o370. Puma	–	+	–	–	+	+	+	+	+	+	–	–	(+)	+	–	–

	Kl	Mo	SE	SW	At	AW	AE	WT	WH	WS	MM	MF	NF	NM	NS	MV
766 4062. Chief, rich person's funeral differs from common man's	+	+	+	–	–	+	–	½	–	–	+	+	½	·	½	½
4063. Larger, better attended	+	+				+	–	+	–	–	+	+	+	·	+	+
4064. Body kept 1-2 days	+	+									+	–	+	·	+	+
4065. Feast follows funeral	–	+	+								+	–	–	–	+	+
Assistants at Burials, Burnings																
764 4066. One or more men in charge	1	3	2			1	1	1	1	1	1	1	1	1	·	1
4067. Inherit position, paternal	–	–	–		–	–	–	+	–	–	–	–	–	–	–	–
4068. Number of pallbearers	1	1	3	4	5	1	2	2	2	2	2	–	2	3	·	3
4069. Kinsmen of deceased	–	–	–	+	–	–	+	+	–	+	+	–	+	–	–	–
4070. Kinswomen of deceased	–	–	–	+	–	–	+	–	–	–	–	–	–	–	–	–
4071. Nonrelatives	–	–	–	+	+	+	+	+	+	–	–	–	–	–	–	–
4072. Any strong man	+	+	–	–	+	+	+	–	–	–	–	–	+	–	+	+
4073. Chosen by widow	+	+	–	–	+	–	+	–	–	+	+	–	–	–	–	–
4074. Paid	–	–	–	–	–	–	–	+	–	–	+	–	–	–	+	–
4075. Number of gravediggers	–	–	3	·	6	1	·	2	2	3	2	3	2	2	·	·
4076. Paid	–	–	–	–	–	–	–	+	–	–	+	–	–	–	+	–
4077. Herb in mouth when digging grave	–	–	–	–				–	–	–	½	–	½	–	–	–
4078. All help gather wood for cremation	–	½	+	–	–	–	+	–	–	–	–	–	+	+	+	–
4079. 1-4 persons gather wood	+	–	–	–	–	+	–	–	–	–	–	–	–	–	–	–
4080. Relatives or nonrelatives	+	+	+	+	+	+	+	+	–	+	–	+	+	–	+	+
Disposal of Corpse																
4081. Interment	+	–	+	+	+	+	–	+	+	+	+	+	+	–	+	+
4082. General	–	–	+	+	+	+	–	+	+	+	+	+	½	–	½	+
4083. Rare	+	½	–	–	–	–	–	–	–	–	–	–	½	–	–	–
4084. Interred in earth	–	–	+	–	½	+	–	+	+	½	+	+	+	–	+	+
4085. Unlined hole, circular or rectangular	–	–	+	+	+	½	–	–	–	–	+	–	+	–	+	½
4086. Round hole, brush or bark lined	–	–	–	–	–	–	–	+	+	+	–	+	–	–	–	–
4087. Inside house	–	–	–	–	+	–	–	+	–	–	+	–	–	–	–	–
4088. Winter only	–	–	–	–	½	–	–	+	–	–	½	–	–	–	–	–
4089. Interred among rocks	+	+	½	–	½	–	–	–	–	½	–	–	–	–	–	–
4090. Corpse rock-covered	–	–	–	–	+	½	–	–	–	–	–	–	–	–	–	–
4091. Corpse extended supine	(+)	–	+	+	+	½	–	–	–	–	–	–	–	–	–	–
4092. Corpse flexed	–	–	–	–	–	+	–	+	+	+	+	+	+	–	+	(+)
4093. Face or head toward east	–	–	+	½	½	½	–	–	+	+	+	+	+	–	–	+
4094. Head toward west	–	–	–	–	–	–	–	+	–	–	–	–	–	–	–	–
4095. Cord or withe to lower corpse	–	–	–	+	–	–	–	½	–	½	–	–	–	–	–	½
4096. Corpse handed down into grave	–	–	+	–	+	+	–	–	+	–	+	+	+	–	·	–
4097. String projecting from child's grave	–	–	–	–	–	½	–	–	–	–	–	–	–	–	–	–
4098. Basket of water set in grave	–	–	–			½	–	–	+	–	+	+	–	–	–	–
4099. Basket of water set on grave	–	–	–			–	–	+	+	+	–	–	–	–	–	–
4100. Food set on grave	–	–	–	½	½	–	–	–	–	–	–	–	–	–	–	½
4101. Sand put on top of grave	–	–	+	+	+	+	–	+	+	+	–	–	–	–	–	–
4102. Pounded beads put on top of grave	–	–	–	–	+	+	–	–	–	–	+	+	+	–	–	+
4103. Rock(s) set on top of grave	–	–	–	–	+	½	–	½	+	–	+	–	–	–	·	+
4104. Fire built near grave	–	–	–				–	+	+	–	–	–	–	–	–	–
4105. Grave marker, vertical pole	–	–	–	–	½	–	–	–	–	–	–	+	–	–	–	–
4106. Bark shed built over grave	–	–	–	–	–	–	–	–	+	–	–	(+)	–	–	·	–
4107. Fence of sticks, rocks around grave	–	–	+	+	–	+	–	–	–	–	–	–	–	–	–	–
4108. Secondary basket burial, occasionally	–	–	+	+	–			–	–	+	–	–	+	–	+	–
4109. Cremation	+	+	+	+	½	+	+	–	+	–	–	–	+	+	+	R
4110. General	+	+	–	–	–	–	–	–	–	–	–	–	+	+	½	–
4111. Rare	–	–	½	½	½	½	–	½	½	½	½	–	–	–	½	R
4112. Corpse flexed	–	–	–	+	–	–	–	–	–	–	–	–	+	–	+	–

	Kl	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MF	NF	NM	NS	MV
5171. Instruction	-	-	-	-	-	+	-	+	+	+	-	-	-		-	-
5172. Supernatural experience	-	-	-	-	-	+	+	+	+	+	-	-	-		-	-
5173. Sings	-	-	-	-	-	+	+	+	+	+	-	-	-		-	-
5174. Goes into trance	-	-	-	-	-			+	+	+	-	-	-		-	-
5175. Tells who hid or stole money	-	-	-	-	-	+	+	+	+	+	-	-	-		-	-
5176. Tracks money, if hiding place changed	-	-	-	-	-	+	+	-	+	+	-	-	-		-	-
5177. Talks to piece of money	-	-	-	-	-			-	+	-	-	-	-		-	-
5178. Listens to hear money singing	-	-	-	-	-	-	-	-	+	+	-	-	-		-	-
5179. Functions when money is lost	-	-	-	-	-	(-)	+	+	+	+	-	-	-		-	-
5180. Performs at any public ceremony	-	-	-	-	-	+	-	+	+	+	-	-	-		-	-
5181. Money hidden, to test shaman	-	-	-	-	-	+	+	-	-	+	-	-	-		-	-
Witchcraft																
Black Magic																
5182. Love medicine	+	.	-	+	-	+	+	+	+	+	+	+	-	-	-	-
5183. Roots	+	.	-	-	-	-	-	-	-	-	-	-	-	-	•	-
5184. Hair treated with formula, blood								+	+	•	-	-	-		-	-
5185. Songs			•			+	•	•	-	-	+	•	-		-	-
5186. "Diamond" (charmstone)						+	-	-	-	-	-	-	-		-	-
5187. Poisoners distinct from doctors	+	-	•	+	-	-	-	+	+	•	+	•			+	-
5188. Men only	+	-	-	+	-			+	-	-	-	+			-	-
5189. Have power from various animals	-	-		-	-		-	-	-	+	-	-			-	-
5190. From evil spirit	-		-	-	-		-	-	-	+	-	-			-	-
5191. Have knowledge of herbs	(+)		•		-							+			-	-
5192. Shamans, poisoners practice contagious magic.	+		•	+	•			•	•	•	•	•	•	•	•	-
5193. Poisoner, curing shaman hired to revenge refusal of girl	+	+	+	+	+	+	+	-	+	+	+	+	+		+	(-)
5194. Make girl crazy, or kill her outright	+	+	•	•	•	+	+	-	+	+	+	+	•		•	(-)
5195. Colored lights (transformed witches) cause illness	-	-	•	•				•	-	-	-	-	-		-	-
5195a. Epidemics caused by spirit creatures	-	-	-	-				•	•	+	-	-	-		-	-
Prayer, Offerings																
5196. Prayers frequent by all	+	+	-	(-)	+	+	•	+	+	+	+	+	+		•	+
5197. Offerings of food at meals	•	+	-	-	+	-	-	-	-	-	•	+	+		+	+
Eagle Ceremony																
5198. Special observances connected with eagle.								(-)					-	-	+	-
5199. Eaglets captured alive													-	-	•	-
5200. People eat acorn soup on spot													-	-	•	-
5201. Eaglets kept tied by leg													-	-	+	-
5202. Killed when grown													-	-	+	-
5203. Feathers plucked out													-	-	+	-
5204. Beads put on body													-	-	+	-
5205. Eagle buried in basket, like person													-	-	+	-
5206. Owners cry at funeral, as for person.													-	-	+	-
5206a. Chief only uses eagle feathers								•	•				-	-	+	-
Kuksu																
Initiation (Boys)																
5207. Tossed	-	-	-	-	-	-	-	-	-	-	-	+	.		-	-
5208. Over fire	-	-	-	-	-	-	-	-	-	-	-	(+)	.		-	-
5209. Held over fire												(+)	.		-	-

*539 764 177 násh túnshish. Nā'sh käflatoks nādsháshak tchpí'nualank, nánuk titads-
in one row. On one ground all together they are burying, every provided
χátko pil ílktch spûshpaktchámpka, shushtedshχátko wáshash wuwatuáp-
with boards grave they make mound-shaped, fenced in prairie-wolves to keep
3 kasht ké-utchishash tchí'sh. K̲á-i mā'ntch gítko sha hû'nk spû'klitcha
off grey wolves also. Not long after this they go to sweat
[765] tútenäpni waítash. Wátch a lúluagsh tchí'sh k̲á-i tatá mā'ntch gínkanka
for five days. Horses s'aves also no longer they bring there
luélkish, m'nátoks sha wátch shéshatui shkútashtat í'lχûtchlûk.
to kill, but his own they horses trade off for blankets to bury him in.

NOTES.

This short notice describes a funeral (isha) of the Klamath Lake tribe in the mode as adopted from the Americans not long after the treaty of 1864, when cremation of bodies was abolished. Whatsoever of the ancient customs in disposing of the dead is still observed, the reader will easily gather from the present sketch.

87, 3. tálaka means to go forth and back with the hand; hence to rub with the palm of the hand, to rub paint on, to paint.

87, 5. Hä' nen wä'g'n. In this connection they can also say: hä' nem wä'g'n; and for wátchatka: wátchetka.

87, 11. tánktak, in this connection, is a compound of tánkt and ak, not of tánk and tak: "just at that time."

87, 17. láp kímbaks gasháktchna: they follow the corpse, which is placed on the wagon, in two files *on horseback;* kímbaks is apposition to shashámoks.

88, 1. Nā'sh etc. The appearance of their graveyard (tchpínû) near the Williamson River does not differ much from that of our cemeteries; it lies in the midst of the woods. For titadsχátko see Dictionary.

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*539 766 [115]

FUNERAL OF WARRIORS.

GIVEN IN THE KLAMATH LAKE DIALECT BY "SERGEANT" MORGAN, AN INDIAN FROM KOHÁSHTI.

[726] [825] 6 Ní'shta hä'ma mû'kash tχû'tχuk: "mák̲laks k̲'lä'k̲!" Tsúi gátpa
All night long screeches the big owl presaging: "people die!" Then come
mák̲laks ktaklí'sh, tsúi shneshnalχō'ta hushtsóχok. Nā's wípka hû ámbotat,
men parflesh-cuirassed, and while burning down lodges murder they. One (man) escaped into the water,
tsúi shtí'ldshna tû' sa-amoksámkshi m'na; gená shtí'ldshnuk. Tsúi gépka
and reported over there at relative's house his; he went (there) to announce. Then came
9 tumí' mák̲laks wa-u'htákiug; tsúi shenótank gē'kshta túnîp hushtsóχ shenó-
many people to disperse (them); and while fighting on one side five were killed in
tankok. Gē'kshta tchkash hushtsóχa túm, nánka géna kä'ktsnuk vû'shuk;
battle. On other side also were killed many, some started to run away from fear;

*539 766 tsúi sha shiû'lgip'l tsóχapksh, tsúi sa ánkuala tû'm, tsúi sa kshû'iwal lû'-
then they collected the fallen, and they cut limbs (of trees) many, and they laid on the pyre to

luksbaluapkug. Tsúi sa nutá hû'k, nánuktua núta; pualála sha hû'nkĕlam
cremate (him). Then they fired it, the whole they fired; east into they his

tû'kanksh. Stútχishla sha yutátkug; k'léksht shtútχishla. At hû'k nánuk 8
quiver. Sorrowfully wept they in mourning; at his death they wept. Now that whole

nátspka tchulă'ks, at sa nánuk gä'mbĕle lólokshaltkuk. Gátpampĕle
was burst up body, then they all returned from cremating. They came back

tchí'shtat shishášhka sha lák hû'k snáwedsh hû'nkĕlam wenóya; hissuáksh
to homes (and) cut off they hair to wife his, who was widowed; husband

m'na k'léksht wenóya. Shtíĕ shupĕlóka nû'ss wenóyuk, tsúi spúklitch. 6
her having died she became widow. Resin she laid on (her) head because widowed, then went sweating.

Túnipni spúkĕli, k'lă'wi at; at gä'mbĕle, kiă'm pán. At gä'tak.
Five (days) she sweated, stopped then; and returned home, (and) fish ate. That's the end.

NOTES.

[726 825] The style of this little piece is far from what we would call accomplished, and of incongruencies and unnecessary repetitions there are a score. The fight in which the five warriors were killed is imputed to the presaging, night-long cry of an ear-owl, and in ancient times Indians seem to have been justified by universal custom in attacking and killing their neighbors if an owl or raven was vociferating at night in close proximity to the lodge or lodges of these unfortunate people.

[192 193] 88, 7. hushtsóχok for hushtsóχa hûk.

88, 9. 10. hushtsóχa is used here in an active sense, but is better translated by the passive form.

89, 1. kshúiwala has for direct object tsóχapksh, the dead body. For the same operation the verb kshá'wala, kshá'wal is also frequently used: 85, 6. From here the informant begins to speak of *one* body only, as if only one warrior, not many, had been killed in this battle. Cf. *Note* to 80, 5.

89, 2. húnkĕlam stands in this line for hunkĕlámsham or p'núlam: "their, theirs".

89, 5. lák. After their return they cut off the hair of the widow and then she put pitch or resin on the head. In most tribes they did it *at the time* of cremation, while they witnessed the action of the flames upon the body.

89, 5. hûk snáwedsh: one widowed wife only is mentioned here instead of many: "*pars pro toto*"-construction. This sentence, if built regularly, would run as follows: shishášhka sha lák hû'nkĕlam snawédshash, kát hûk wenóya; hissuákshash m'na k'lékaht wenóya.

89, 7. spû'kĕli, to sweat in the sweat-lodge, viz. in one of the three sweat-lodges given by K'múkamtch to the Klamath Lake people: spû'klitcha, spû'klidaha, to start out for sweating there. Cf. lumkókn and wála. To eat fish only, and no meat, means *to fast* on fish.